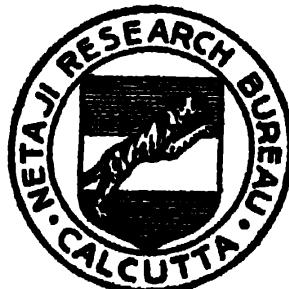


FUNDAMENTAL QUESTIONS OF INDIAN REVOLUTION

SUBHAS CHANDRA BOSE

- I. The Anti-Imperialist Struggle and Samyavada
London 1933**
- II. Forward Bloc—Its Justification, Kabul 1941**
- III. The Fundamental Problems of India, Tokyo 1944**



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Introductory

As India approaches the greatest revolutionary crisis of the century, a search goes on for a national political ideology for the Indian people—an ideology that will provide both the theoretical and the practical basis for the grim struggle that looms ahead of us. We believe that in this historical context the political ideas of Netaji Subhas Chandra Bose are uniquely relevant and must therefore be preached more widely and more powerfully than ever before.

In studying these three fundamental political theses of Subhas Chandra Bose, the reader will remember that the Ideas and proposals are not of either a wandering mystic oblivious of the earth or a doctrinaire revolutionist reared on imported copy-book maxims. The Ideas are the product of a scientific and ruthlessly objective analysis of historical situations and tempered by direct and continuous revolutionary experience of a kind quite unknown to any other leader of contemporary India.

The London Address (1933) on Anti-Imperialist Struggle and *Samyavada** was the first detailed and forthright political thesis produced by Netaji soon after his first direct encounter with political movements in Europe. And its fundamental conclusions have largely been sustained in his subsequent writings. The Kabul thesis (1941) which gives the sumtotal of his experience of Indian politics of two decades was written while journeying to launch the Azad Hind crusade. The reader will remember that between this and the Tokyo thesis (1944) lies the memorable saga written in blood and iron—the historic assault on the Indian frontier from East Asia. But then, the warrior paused between battles to tell the world of the historical and cultural continuity of India and

the new political and social system that would be India's contribution to world civilisation.

In India's search for nationhood which is yet to be and a political system that would fulfil the aspirations and needs of her toiling millions, Netaji's teachings must not be lost on the new generation. That is the purpose of this publication.

Sisir K. Bose

***As to his choice of the word SAMYAVADA to define the ideological objective, Netaji said in 1934: "The idea of SAMYA is a very old Indian conception—first popularised by the Buddhists 500 years before Christ. I therefore prefer this name to the modern names now popular in Europe."**

The Anti-Imperialist Struggle and Samyavada

We had been engaged in a non-violent war with the British Government—for the attainment of our political freedom. But to-day our condition is analogous to that of an army that has suddenly surrendered unconditionally to the enemy in the midst of a protracted and strenuous campaign¹. And the surrender has taken place, not because the nation demanded it—not because the national army rose in revolt against its leaders and refused to fight—not because the supply of the sinews of war was cut off—but either because the Commander-in-Chief was exhausted as a result of repeated fasting or because his mind and judgment were clouded owing to subjective causes which it is impossible for an outsider to understand.

What would have happened—I ask—if a similar incident had taken place in any other country? What happened to all the Governments that surrendered to the enemy at the end of the Great War? But India is a strange land.

The surrender of 1933 reminds one of the Bardoli Retreat of 1922. But in 1922, some explanation,

¹ Netaji is referring here to the sudden suspension of the Civil Disobedience Campaign by Mahatma Gandhi.—Ed.

however unsatisfactory, could be offered to justify the retreat. The outbreak of violence at Chauri Chaura was suggested as the pretext for suspending the Civil Disobedience campaign in 1922. What explanation or pretext can one suggest to account for the surrender of 1933 ?

There can be no doubt that the non-co-operation movement that was launched in 1920 and has been in existence in some form or other since that date—was the movement best suited to India in the fateful year 1920. There can be no doubt that in 1920 when political India was looking forward to a more militant plan of action—Mahatma Gandhi was the one man who could stand up as the undisputed spokesman of the people and lead them on from victory to victory. And there can also be no doubt that during the last decade India has completed the march of a century. But standing to-day at the crossroads of Indian History—it is meet and proper that we should try to discover the mistakes of the past—so that our future activity may be directed along the right lines and all possible pitfalls may be avoided.

For the attainment of freedom two paths are open to us. One is the path of uncompromising militancy. The other is the path of compromise. If we follow the first path, the fight for liberty will have to be pursued till we are able to wrest political power in its entirety and there can be no question of a compromise along the road to freedom. If, on the other hand we follow the second path, periodical compromises may have to be made with our opponents for consolidating our

position, before further attempts are made:

At the outset it should strike everybody that it is not at all clear if our movement during the last thirteen years has been following the path of uncompromising militancy or that of compromise. This ideological ambiguity has been responsible for a lot of mischief. If our policy had been one of uncompromising militancy, the Bardoli surrender of 1922 would never have taken place—nor would the Delhi Pact of March, 1931, have been entered into. On the other hand, if we had been following the path of compromise, we should never have missed the opportunity of a bargain with the British Government in December, 1931—when the situation was so opportune. In March, 1931, the situation was not opportune for a compromise from our point of view—nevertheless a truce was established between the Indian National Congress and the British Government. And considering our strength in March, 1931—the terms of the truce were altogether unsatisfactory. In short, as political fighters we have been neither sufficiently militant—nor sufficiently diplomatic.

In a fight between an unarmed subject people like the Indians and a first-class imperialist power like Great Britain—the supply of our necessary resources depends on our ability to keep up the enthusiasm of the people and maintain the spirit of opposition towards the Government. In the case of a war between two well-equipped and well-trained armies, the psychological factor is not so important as in our case. In 1922, when the whole nation had been roused to passionate activity and greater daring and sacrifice could be expected

of the people the Commander-in-Chief suddenly hoisted the white flag. And this happened after he had thrown away, a couple of months earlier, a unique opportunity for what would have appeared in the existing circumstances as an honourable compromise with the Bureaucracy.

It is not easy to learn or to remember the lessons of past history and the latest developments in India go to show that we have not yet assimilated the lessons of 1921 and 1922. And unfortunately for us, with the death of Deshbandhu C. R. Das and Pandit Motilal Nehru of hallowed memory in 1925 and 1931 respectively --there disappeared from the Indian scene two political giants who might have saved India from the political mess in which she now finds herself.

In December, 1927, when the Indian National Congress met at Madras, the unanimous acceptance of the resolution on Independence gave an indication of the rising temper of our people. And when early in 1928 the Simon Commission landed at Bombay, the demonstrations throughout India were reminiscent of the glorious days of 1921. From one point of view, the situation in 1928 was more favourable than in 1921—because while in 1921 the Indian Liberals were actively opposed to the Congress—in 1928 they were actively opposed to the British Government and in the campaign against the Simon Commission there was a united front of the Congress and the Liberal Party. The arrival of the Simon Commission should therefore have been the occasion for reviving the movement which had been suspended arbitrarily by Mahatma Gandhi in 1922.

Nevertheless, for full two years, instead of marching ahead we began to retreat. In December, 1928, a resolution was passed at the Calcutta Congress by approximately 1,300 votes to 900, which put back the clock by definitely committing the Congress to the acceptance of Dominion Status. Thus at Calcutta we retreated not only from the position at Madras in December, 1927—but also from the position at Nagpur in December, 1920—because the Nagpur resolution on Swaraj, in view of its vague terminology, could be interpreted to mean that the goal of the Indian people was to be "Independence" and not "Dominion Status."

The resolution of the Calcutta Congress gave the British Government one year's time within which they could offer Dominion Status to India. But the Government had no intention of making any such offer to India. The situation therefore became rather critical for the Congress leaders when the year 1929 began to draw to a close without Dominion Status being in sight. Another gesture was made by the Congress leaders in November, 1929, on the eve of the Lahore Congress, but to no avail. In a joint manifesto—now generally known as the Delhi Manifesto—the leaders agreed to participate in the Round Table Conference in London if some assurance would be given that Dominion Status would be granted to India.

I was one of those who had the temerity to oppose Mahatma Gandhi's resolution on Dominion Status at the Calcutta Congress in 1928 and who had the presumption to condemn the Delhi Manifesto of November 1929. We had to point out that the Round Table Conference was

a misnomer because it was not a Conference of plenipotentiaries representing the belligerent parties. A large number of nondescript Indians nominated by the alien Government would be present at the Conference to do the bidding of the wily British politicians. Moreover, if the Conference by any chance arrived at any conclusions favourable to India—they would not be binding on the British Government. We also pointed out that the primary object of the Government in convening this Conference was to bring the Indians to England and make them fight amongst themselves for the amusement of the British people. We therefore urged that as the Sinn Feiners had boycotted the Irish Convention, which was Mr. Lloyd George's creation, so also the Indian National Congress should leave the Round Table Conference severely alone.

But ours was a cry in the wilderness. The leaders as a body were too anxious to find some honourable escape from the impending fight with the Government which was every day becoming unavoidable. But no such opportunity was given by the Government. Consequently when the Lahore Congress met in December, 1929, the temper of the people had risen and there was no alternative for the leaders but to swallow the resolution on Independence.

But "Independence" which implied severance of the British connection—was like a pill bitter to the taste and difficult to digest. When the Congress unanimously adopted the resolution on Independence and thereby once for all ended the shilly-shallying of the last nine years—the moderate elements in the country

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were alarmed. Our leaders lost no time in trying to reassure them and beautiful phrases and attractive slogans were evolved for the purpose. We were told that Independence meant "Purna Swaraj" (an expression which one could interpret according to his convenience). Mahatma Gandhi issued early in 1930 his famous "eleven points" which according to him represented the substance of Independence and could form the basis of a compromise with the British Government. Thus the significance and the effect of the Lahore Congress resolution on Independence was nullified to a great extent through the action of the leaders themselves.

After the Lahore Congress it was impossible for the leaders not to do anything. The movement was therefore launched with the celebration of the Independence Day on the 26th January, 1930. By April the whole of India was in the throes of a revolution (may be a non-violent revolution). So great was the response of the people to the call to action that even Mahatma Gandhi was taken by surprise and he stated that the movement could have been started two years earlier.

The movement of 1930—like the earlier movement of 1921—took the Government by surprise and for a long time they were at a loss to decide as to the most effective means for crushing the movement. The international situation—economic and political—also helped India. It was therefore a mistake to suspend operations on the basis of what is known as the Delhi Pact (the Gandhi-Irwin Pact) of March, 1931. Even if the leaders wanted a compromise, they should have waited for a more opportune moment, and such a moment

would certainly have arrived if the operations had continued for another six months or one year. But once again subjectivism prevailed—and objective factors and considerations were not taken into account when the Delhi Pact was entered into. I shall even go so far as to say that in the circumstances which prevailed in March, 1931—better terms could have been extracted from the Government if our leaders had possessed greater statesmanship and diplomacy.

As matters stood, the Delhi Pact was an advantage to the Government and a disaster to the people. The Government got time to study the tactics adopted by the Congress organisations in 1930 and 1931, so that they could perfect their machinery for striking a crushing blow whenever the Congress launched the movement once again. It is now a matter of common language that the ordinances promulgated by the Government in January, 1932, and the detailed tactics adopted by them throughout the year, were carefully worked out before the year 1931 came to a close. But what did the Congress do? In spite of the fact that there was seething discontent in the Frontier Province, in the United Provinces and in Bengal, nothing was done by the leaders to prepare the country for the unavoidable resumption of the fight. In fact, I shall not be wrong if I say that till the last everything was done to avoid a possible resumption of hostilities.

The Delhi Pact had on the whole a soporific effect on the popular enthusiasm and passion—nevertheless, the temper of the people was too militant to be soothed by soft phrases. And if this had not been the case,

I am sure that a resumption of hostilities would have been successfully avoided by the leaders. It is necessary for the workers of to-morrow to realise that the movement of 1932 was not planned and organised by the leaders, as it should have been, but that they were dragged into it. And if this statement be true, should it surprise anybody if the leaders to-day feel anxious to get out of the troubles into which they were forced in January, 1932 ?

The Delhi Pact of March, 1931, will appear to be a painful document the more we study it :

- (1) In the first place there was not one word of commitment on the part of the British Government on the major issue of Swaraj.
- (2) In the second place there was a tacit acceptance of the proposal of federation with the Indian Princes—a proposal which, in my humble opinion, is disastrous to the political progress of the country.
- (3) Thirdly, there was no provision for the release of the incarcerated Garhwali soldiers—the finest apostles of non-violence—who refused to shoot down their unarmed countrymen.
- (4) Fourthly, there was no provision for the release of the state-prisoners and detenus who were imprisoned without any trial, charge or justification.
- (5) Fifthly, there was no provision for the withdrawal of the Meerut Conspiracy Case which had been dragging on for years.
- (6) Sixthly, there was no provision for the release

of other classes of political prisoners, not convicted for participation in the Civil disobedience movement.

It will thus be seen that the Delhi Pact, by refusing to espouse the cause of the Garhwali soldiers, the state-prisoners, the Meerut Conspiracy prisoners and the revolutionary prisoners, deprived the Indian National Congress of the claim to be the central organ of the anti-imperialist struggle in India. By declining to be the spokesman of these militant anti-imperialist elements in India, the Indian National Congress stood out before the Indian public as the spokesman and representative of the "Satyagrahies" (Civil resisters) alone.

If the Delhi Pact of March, 1931, was a blunder, the surrender of May, 1933, is a calamity of the first magnitude. According to the principles of political strategy, at a time when the new constitution for India is under discussion, the maximum pressure should have been brought to bear on the Government by a strengthening of the Civil disobedience movement on the country. By suspending the movement at this critical hour, the work, the suffering and the sacrifice of the nation for the last thirteen years have been virtually undone. And the tragedy of the situation is that the people who could have effectively protested against this gross betrayal are now safely lodged behind prison bars. As to those who are outside prison, a real protest has not probably been possible because of the 21 days' fast of Mahatma Gandhi.

But the die has been cast. Suspension of the Civil disobedience campaign for one month means virtually a

permanent suspension—because mass movements cannot be created overnight. So the problem now before us is what we should do to make the most of a bad situation and what policy and plan we should adopt for the future.

Before we can solve this problem, two other questions will have to be answered by us :—

- (1) With regard to our goal, is a compromise between England and India ultimately possible ?
- (2) With regard to our method, can India win political freedom by following the path of periodical compromise and without adopting an uncompromisingly militant plan of action ?

To the first question I say that such a compromise is not possible. A political compromise is possible only when there is some community of interest. But in the case of England and India there are no common interests which can make a compromise between the two nations possible and desirable, as we shall see from the following :—

- (1) There is no social kinship between the two countries.
- (2) There is hardly anything in common between the cultures of India and of Britain.
- (3) From the economic standpoint, India is to Britain a supplier of raw materials and a consumer of British manufactures. On the other hand, India aspires to be a manufacturing country, so that she could become self-contained in the matter of manufactured goods and could also export not only raw materials but manufactured goods as well.

- (4) India is at present one of the biggest markets for Great Britain. The industrial progress of India therefore is against Britain's economic interests.
- (5) India affords employment at present to young Britishers in the army and in the civil administration in India. But this is against India's interests and India wants her own children to occupy all these posts.
- (6) India is sufficiently strong and has enough resources to be able to stand on her own legs without the help or patronage of Great Britain. In this respect the position of India is quite different from that of the dominions.
- (7) India has so long been exploited and dominated by Britain that there is a genuine apprehension that in the event of a political compromise between the two countries, India will stand to lose and Britain will stand to gain. Moreover, India has developed an "inferiority complex" as a result of her long servitude, and this "inferiority complex" will remain as long as India is not completely independent of Britain.
- (8) India wants the status of a free country, with her own flag, her own army, navy and defence force, and with her own ambassadors in the capitals of free countries. Without this invigorating and life-giving freedom, Indians will never be able to rise to the full stature of their manhood. Independence is to India a psychological, ethical, cultural, economic and political necessity. It is

an essential condition of the new awakening in India. Independence, which India aspires after to-day, is not "Dominion Home Rule," as we find in Canada or Australia, but full national sovereignty as obtains in the United States of America or in France.

(9) As long as India remains within the British Empire she will not be able to safeguard the interests of other Indians who have settled in other parts of the Empire. The weight of Great Britain has always been, and always will be thrown on the side of white races—as against the Indians. An independent India, on the other hand, will be able to secure better treatment for her children who have settled in different parts of the British Empire.

It will thus be seen that the basis of a compromise between India and Great Britain does not exist. Consequently, if the leaders of the Indian people disregard this fundamental fact and effect a compromise with the British Government, the arrangement will not last. Like the "Gandhi-Irwin Pact" of March, 1931, it will be short-lived. The social, economic and political forces working within India are such that no peace is possible between India and Britain till her legitimate aspirations are fulfilled.

The only solution of the present deadlock that is possible is through the attainment of India's freedom. This implies the defeat of the British Government in India. How India can win freedom for herself, we shall now have to consider.

With regard to the second question—namely, the question of the method we should adopt—I may say that the country has already rejected the path of periodical compromise. The support which the country gave to the Indian National Congress was due to the fact that the Congress promised to win Independence for India and promised to fight on and on till this was accomplished. Therefore, in determining our future policy and plan, we should rule out, once for all, the prospect of periodical compromises.

The Congress hoped to win political freedom for India by paralysing the Civil administration of the country through non-co-operation and Civil disobedience. It is necessary now to analyse the causes of our failure in doing so in order that we may be more successful in future.

The position of the British Government in India to-day in relation to the Indian National Congress can be compared to a well-armed and well-equipped fortress standing in the midst of territory which has suddenly become hostile. Now, however well-equipped a fortress may be it requires for its safe existence for all time a friendly civil population living around and near it. But even if the surrounding population become hostile, the fortress has nothing to fear in the immediate future, so long as the people round about it do not make an active attempt to seize the fortress. The objective of the Indian National Congress is to get possession of the fortress now occupied by the British Government. Towards this end the Congress has succeeded in winning over the sympathy and support of the population

living round about and near the fortress. This is the first stage of the campaign from the Indian side. For the next stage of the campaign, either or both of the following steps can be taken :—

- (1) A complete economic blockade of the fortress, which will starve into submission the army occupying the fortress.
- (2) An attempt to capture the fortress by force of arms.

In the history of war both these methods have been tried with success. In the last great war Germany was the victor from a military point of view, but she was starved into submission through the economic blockade of the Allies. This blockade was possible because the Allies had control over the seas and over the lines of communication leading into Germany.

In India no attempt has been made to storm the enemy's citadel by force of arms, as the Congress policy has been pledged to non-violence. The economic blockade, though attempted in a general way by the Congress, has failed for three reasons :—

- (a) All the external communications leading to India are controlled by the Government.
- (b) Owing to defective organisation inside India the lines of communication from the seaports to the interior and from one part of the country to another are not controlled by the Congress, but by the Government.
- (c) The machinery for collecting revenue—on which depends the existence of the British Government in India—has not been seriously impaired.

There have been deficits in most provinces, no doubt, but the Government have been able to make up either by increased taxation or by borrowing.

It should always be remembered that a nationalist movement can succeed in paralysing a foreign Government only when either or all of the following steps are taken :—

- (1) Prevention of tax and revenue collection.
- (2) Adoption of measures whereby help from other quarters—whether financial or military—may not reach the Government in times of distress.
- (3) Winning over the sympathy and support of the present supporters of the British Government in India—that is, of the Army, the Police and the Civil Servants—so that orders given by the Government for crushing the movement will not be carried out.
- (4) Actual attempt to seize power by force of arms.

The last step has to be ruled out, because the Congress is pledged to non-violence. But it is nevertheless possible to paralyse the present administration and compel it to submit to our demands if we can adopt the following measures :—

- (1) Prevent collection of tax and revenue.
- (2) Through labour and peasant organisation prevent all kinds of help from reaching the Government when they are in difficulty.
- (3) Win the sympathy and support of the Government's own supporters by means of our superior propaganda.

If these three measures are adopted, the Governmental machinery can be thrown out of gear. In the first place, they will have no money to meet the cost of administration. In the second place, the orders they may issue will not be carried out by their own officers. And, lastly, help sent to the Government from other quarters will not reach them.

There is no royal road to success in winning political freedom. The above three measures have to be adopted in part or in whole if victory is to be achieved. The Congress has failed, simply because it has not succeeded in giving effect satisfactorily to any of the above three measures. The peaceful meetings, processions and demonstrations that have been held during the last few years, in spite of the official ban, show a spirit of defiance no doubt and also cause some annoyance to the Government, but they do not yet menace the very existence of the Government. In spite of all our demonstrations and in spite of seventy thousand persons having gone to prison since January, 1932, the Government can still claim :—

- (1) That their army is quite loyal.
- (2) That their police forces are quite loyal.
- (3) That the Civil administration (collection of revenue and taxes, administration of law courts and of prisons, etc.) is still unimpaired.
- (4) That the life and property of Government officials and of their supporters are still quite safe.

And the Government can still boast that they do not care if the general population in India to-day are passively hostile. As long as the people do not actively

menace the Government and their supporters, either with arms or through an effective economic blockade, the present Government can continue to exist for an indefinite period, in spite of our non-co-operation and Civil disobedience.

During the last decade there has been an unprecedented awakening all over India. The placid self-complacence of the people is gone. The whole country is throbbing with new life and is yearning for freedom. Fear of official frowns, of imprisonment and of baton charges has disappeared. The prestige of the British has reached its lowest ebb. There is no question of goodwill on the Indian side towards the British Government. The moral basis of British rule has been demolished, and it rests to-day on the naked sword and on nothing else. And India has managed to capture the imagination of the world.

But the fact has to be faced that "free India" is still a thing of the future ! The intentions of the British Government with regard to Indian aspirations as embodied in the recently published White Paper show clearly that they are not yet prepared to part with an iota of real power. Apparently the British Government think that they are strong enough to resist successfully the demand of the Indian people. And if they are strong enough to resist us, it clearly shows that the most strenuous efforts of the Indian people since 1920 have failed to bring us appreciably nearer to our goal of "Swaraj."

India therefore must resolve to launch another fight on a bigger and more intensive scale. The intellectual

and practical preparation for this must be scientific and must rest on objective foundations. The intellectual preparation for this task will entail the following measures :—

- (i) A scientific examination of the strong and weak points of British Rule in India in relation to the Indian people.
- (ii) A scientific examination of the strong and weak points of the Indian people in relation to British Rule in India.
- (iii) A scientific examination of the rise and fall of empires in other parts of the world.
- (iv) A scientific examination of the history of freedom movements in other lands and a study of the gradual evolution of freedom in all its aspects in this world.

When this study is completed—and not till then—shall we be able to form a conception of the magnitude of the task that awaits us.

Our next requirement will be a party of determined men and women who will take upon themselves the task of delivering India—no matter what the suffering and sacrifice involved may be. Whether India will be able to free herself and to live once again as a free nation will depend on whether she can produce the requisite leadership. Her ability to produce the requisite leadership will be the test of her vitality and of her fitness for "Swaraj."

Our next requirement will be a scientific plan of action and a scientific programme for the future. The method of action beginning from to-day and right up

to the conquest of power will have to be visualised and planned out in detail as far as humanly possible. The movement of the future must therefore be made to rest on an objective and scientific foundation in keeping with the facts of history and of human nature. Hitherto, too much appeal has been made to "inner light" and to subjective feeling in guiding a political campaign which is after all an objective movement.

Besides a plan of action which will lead up to the conquest of power, we shall require a programme for the new state when it comes into existence in India. Nothing can be left to chance. The group of men and women who will assume the leadership of the fight with Great Britain will also have to take up the task of controlling, guiding and developing the new state and, through the state, the entire Indian people. If our leaders are not trained for post-war leadership also, there is every possibility that after the conquest of power a period of chaos will set in and incidents similar to those of the French Revolution of the 18th century may be repeated in India. It should therefore be clear that the generals of the war-time period in India will have to carry through the whole programme of post-war reform in order to justify to their countrymen the hopes and aspirations that they will have to rouse during the fight. The task of these leaders will not be over till a new generation of men and women are educated and trained after the establishment of the new state and this new generation are able to take complete charge of their country's affairs.

The party of the future will have to part company

with the erstwhile leaders of the Indian people, because there is no possibility that the latter will be able to adopt the principles, programme, policy and tactics that will be required for the next phase of the grim fight with Great Britain. Rarely in history—if ever at all—do we find the leaders of one epoch figuring as the leaders of the next. And it is no discredit to them if they fail. The times always produce the required men, and this will happen in India also.

The new party will have to play the role of the fighters and leaders in the “national” campaign against Great Britain and also the role of the architects of new India, who will be called upon to undertake the work of post-war social reconstruction. The Indian movement will have two phases. In the first phase the fight will be a “national” fight against Great Britain—though the leadership will be in the hands of the “party of the people” representing Indian labour and inter-class fight under the leadership of the same party, and during this phase of the campaign—all privileges, distinctions and vested interests will have to be abolished, so that a reign of perfect equality (social, economic and political) may be established in our country. India will be called upon to play an important role in world-history in the near future. We all know that in the seventeenth century England made a remarkable contribution to world-civilisation through her ideas of constitutional and democratic Government. Similarly, in the eighteenth century, France made the most wonderful contribution to the culture of the world through her ideas of “liberty, equality and fraternity.” During the nine-

teenth century Germany made the most remarkable gift through her Marxian Philosophy. During the twentieth century Russia has enriched the culture and civilisation of the world through her achievement in proletarian revolution, proletarian Government and proletarian culture. The next remarkable contribution to the culture and civilisation of the world, India will be called upon to make.

It is sometimes urged by our British friends that the British public have an open mind on the Indian question and that we would gain much if we could win their sympathy by means of our propaganda. I do not, however, think that the British public have an open mind on the Indian question—it is not humanly possible. In India, administration and exploitation go hand in hand, and it is not exploitation by a group of British capitalists and financiers, but the exploitation of India by Great Britain as a whole. The British capital that has been invested in India has not come from the upper classes alone, but also from the middle classes, and probably to some extent from the poorer classes as well. Further, even the working classes of Great Britain cannot afford to see the Indian textile Industry thrive at the expense of Lancashire. That is why India has not been made a party question by the great political parties in Great Britain. That is why the policy of brutal repression and persecution was continued in India even when there was a Labour Government in power in London. I know that there are individual members in the Labour Party who rise above selfish consideration and who are sincere in their desire

to do justice to India. But however much we may admire them and however cordial our personal relations with them may be, the fact remains that they are not in a position to influence party decisions. And, judging from our past experience, we may say that we cannot expect any improvement in the Indian situation through a change of Government in Downing Street.

Since politics and economics are inextricably bound up together in India—and since British Rule in India exists not only for political domination but also for economic exploitation—it follows that political freedom is primarily an economic necessity to us. The problem of giving bread to our starving millions—the problem of clothing and educating them—the problem of improving the health and physique of the nation—all these problems cannot be solved so long as India remains in bondage. To think of economic improvement and industrial development before India is free politically, is to put the cart before the horse. We are frequently asked as to what will be the internal condition of India when British Rule disappears from our country. Thanks to British propaganda, India has been portrayed before the world as a country full of internal conflicts in which peace has been preserved by the might of England. India certainly had her internal conflicts in the past, as every other country has. But these conflicts were solved by the people themselves. That is why Indian history from the most ancient times abounds in instances of mighty empires like that of Asoka the Great, under the aegis of which peace and prosperity reigned throughout the land. But the conflicts

of to-day are permanent in character and they are artificially engineered by the agents of the third party in the country. And I have no doubt in my mind that real unity among the Indian people can never be achieved as long as British Rule exists in India.

Though we cannot expect anything from any political party in England, it is exceedingly important and necessary for our purpose that we should organise international propaganda on behalf of India. This propaganda must be both positive and negative. On the negative side we must refute the lies that are told about India consciously or unconsciously by the agents of Great Britain throughout the world. On the positive side we must bring to the notice of the world the rich culture of India in all its aspects as well as India's manifold grievances. It goes without saying that London must be an important centre for this international propaganda. It is to be regretted that till quite recently the Indian National Congress did not realise the value and the necessity of international propaganda. But we now hope that our countrymen in the days to come will realise in an increasing degree the value of international propaganda.

There is probably nothing which I admire so much about the Britisher as his skill in propaganda. A Britisher is a born propagandist, and to him propaganda is more powerful than howitzers. There is one other country in Europe which has learnt this lesson from Britain, and that is Russia. And it is not surprising that Britain cordially dislikes Russia and is even afraid of her for having discovered the secret of her (Britain's) success.

There is so much of hostile propaganda carried on in this world against India by British agents that if only we could state the real condition of India and her grievances against Britain—we would at once get a large measure of international sympathy. I will now mention some of the points in connection with which active propaganda is necessary throughout the world :—

- (1) Ill-treatment of political prisoners in India and the transportation of long-term political prisoners to the unhealthy Andaman Islands, where recently two of them have died as a result of hunger-strike.
- (2) Extreme vindictiveness displayed by the Government in the matter of issuing passports to Indians. (It is not known outside India that innumerable Indians have been refused passports for going out of India, while Indians living abroad have been refused passports for returning to India.)
- (3) The systematic practice of aeroplane bombing in India, particularly in the North-Western Frontier, for terrorising helpless villagers.
- (4) The strangling of India's indigenous industries—including the shipbuilding industry—by Great Britain during her rule in India.
- (5) The popular and widespread opposition in India to any scheme of Imperial Preference, including the Ottawa Pact. (The world should be informed that India never accepted the Ottawa Pact, but that it was forced down our unwilling throats.)
- (6) The popular opposition in India to any proposal

for a tariff truce, since India urgently wants protection for her infant industries.

- (7) The fixing of the exchange rate arbitrarily by England in a manner that is prejudicial to India's interests. The world should know how Great Britain has robbed India of crores of rupees merely through the manipulation of the exchange rate.
- (8) Further, the world should be told that Great Britain has saddled India with a heavy public debt for which Indian nationalists refuse to accept any responsibility. As early as in 1922 the Indian National Congress at its Gaya session gave notice to the Government that it would refuse to accept any responsibility for this public debt. It is a matter of common knowledge that the debt was incurred not for India's benefit, but for the interests of British imperialists.

It is exceedingly important and necessary that some propaganda should be conducted on behalf of India for the World Economic Conference and the Disarmament Conference. A carefully prepared memorandum stating the economic grievances of India against Great Britain and giving expression to the real voice of India on economic questions should be placed before every member of the World Economic Conference.

With regard to the Disarmament question, India should tell the world that British sincerity should be put to the test by making India a test case. In a land where the people have been disarmed for nearly 80 years, where the entire population is altogether emas-

culated, what justification is there for spending more than 50 per cent. of the central revenues over military expenditure?

I feel sure that if all the facts in this connection are brought to the notice of the world, there will be an unanswerable case against England.

Whenever the question of India is brought up before a World Congress or a World Conference the usual plea raised by the protagonists of Great Britain is that India is a domestic question so far as the British Empire is concerned. This is a position which Indians should refuse to accept any longer. If India is a member of the League of Nations, surely she is a nation and has all the rights and privileges of a nation. I know that we shall have to fight hard and fight strenuously before we can alter the present status of India in international affairs. Nevertheless it is imperative that the attempt should begin without delay.

It is not necessary for me to go into a detailed consideration of the contents of the White Paper, as they do not deserve such an examination. I shall only say that the proposal of Federation with the Princes is an impossible and unacceptable proposition. We shall certainly work for the unification of the whole of India—for a federation of the Indian people. But we cannot accept the present proposal of substituting the Princes for the present official bloc in the Legislatures, in order to satisfy the whims of Mr. Ramsay MacDonald or of Lord Sankey. And it is futile to talk of "freedom" and "safeguards" in the same breath. If we are to have freedom there can be no safeguards, for freedom itself

is the only safeguard that we can have. To talk of "safeguards in the interest of India" is but a species of self-deception.

It is not possible to say to-day when we shall get a constitution which will give some substantial power to the people. But there can be no doubt that when we do get that power the people will insist on having the right to bear arms. They also will say to the world, and particularly to the British Government : "Disarm, or we shall arm." While voluntary disarming is a great blessing to this sorrow-stricken world, the forcible disarming of a conquered people for nearly 80 years, as we see in India, is one of the greatest of curses. And the much-vaunted Pax Britannica which we see in India is not the peace of a healthy life, but peace of the graveyard.

I have already referred to the dual role which the new party will be called upon to play if it is to justify its existence. In order to be able to seize political power and thereafter use it for the creation of a new social order, it is necessary that our people should be trained for the task from to-day. I have no doubt in my own mind that in solving the problems of our national life, when India is free, original thought and fresh experiment will be necessary, if we are to achieve success. The experience of the older generation and of the teachers of the past will not be of much avail. The socio-economic conditions of free India will be altogether different from what prevails now. In Industry, agriculture, land-tenure, money, exchange, currency, education, prison administration, public health, etc.,

new theories and novel experiments will have to be devised. We know, for example, that in Soviet Russia a new scheme of national (or political) economy has been evolved in keeping with the facts and conditions of the land. The same thing will happen to India. In solving our economic problem, Pigon and Marshall will not be of much help.

Already in Europe and in England old theories in every department of life are being challenged and new theories are taking their places. As an instance, let me mention the new theory of Free Money, evolved by Silvio Gesell, which has been put into operation in a small community in Germany and proved thoroughly satisfactory. The same thing will happen in India. Free India will not be a land of capitalists, landlords and castes. Free India will be a social and a political democracy. The problems of free India will be quite different from those of present-day India, and it will therefore be necessary to train men from to-day who will be able to visualise the future, to think in terms of free India and solve those problems in anticipation. In short, it will be necessary to educate and train from to-day the future cabinet of free India.

Every great movement starts from small beginnings, and so it will be in India. Our first task will be to gather together a group of men and women who are prepared to undergo the maximum sacrifice and suffering which will be necessary if we are to attain success in our mission. They must be whole-time workers—"Freedom-intoxicated" missionaries—who will not be discouraged by failure or deterred by difficulty of any

kind and who will vow to work and strive in the service of the great cause till the last day of their lives.

When these "morally prepared" men and women are available they must be given the requisite intellectual training so that they may be able to realise the magnitude of their task. They will have to make a scientific and critical study of the freedom movements in other lands, so that they may understand how similar problems have been solved in other countries, in spite of similar difficulties. Side by side with this they must also make a scientific and critical study of the rise and fall of empires in other ages and climes. Armed with this knowledge, they should proceed to make a scientific examination of the strong and weak points of the British Government in India in relation to the Indian people and a similar scientific examination of the strong and weak points of the Indian people in relation to the British Government.

When this intellectual training is completed we shall have a clear notion of the plan of action that will be necessary for the conquest of power and also of the programme that should be put into operation when the new state is brought into existence after the seizure of power. It is thus evident that we want a party of determined men and women who have consecrated their life to the great cause, who have had the necessary intellectual training and who have formed a clear conception of the work they will have to do before the conquest of power and thereafter.

It will be the task of this party to deliver India

from foreign yoke. It will be the task of this party to create a new, independent and sovereign state in India. It will be the task of this party to execute the entire programme of post-war socio-economic reconstruction. It will be the task of this party to create a new generation of men and women in India fully trained and equipped for the battle of life. Last, but not least, it will be the task of this party to lead India on to her honoured place among the free nations of the world.

Let this party be called the SAMYAVADI SANGH. It will be a centralised and well-disciplined All-India Party—working amongst every section of the community. This party will have its representatives working in the Indian National Congress, in the All-India Trade Union Congress, in the Peasants' organisation in the women's organisations, in the youth organisations, in the student organisations, in the depressed classes' organisations, and, if necessary in the interests of the great cause, in the sectarian or communal organisations as well. The different branches of the party working in different spheres and in different places must be under the control and guidance of the central committee of the party.

This party will work in co-operation with any other party that may be working towards the same end, in whole or in part. It will not bear enmity towards any individual or party, but at the same time it will look upon itself as specially called upon to play the role in history that has been described above.

In addition to the activities of the SAMYAVADI

SANGH that we have described above, branches of the SANGH should be started all over the country for carrying on a general propaganda about the ideals, aims and objects of the new party. The SAMYAVADI SANGH will stand for allround freedom for the Indian people—that is for social, economic and political freedom. It will wage a relentless war against bondage of every kind till the people can become really free. It will stand for political independence for India. so that a new state can be created in free India on the basis of the eternal principles of justice, equality and freedom. It will stand for the ultimate fulfilment of India's mission, so that India may be able to deliver to the world the message that has been her heritage through the past ages.*

*Presidential address at the Third Indian Political Conference,
London 1933

Forward Bloc—Its Justification

[*This thesis was written by Netaji in Kabul in February-March 1941 during his secret Sojourn there en route to Europe.—Ed.*]

The evolution of a Movement is analogous to that of a tree. It grows from within and at every stage it throws out new branches, so that there may be ever increasing progress. When no fresh branches sprout forth, the Movement may be presumed to be in a process of decay or death.

While every Movement draws its sustenance from the soil from which it springs, it also assimilates nourishment coming from outside—from the atmosphere, environment, etc. Internal sustenance and external nourishment are both necessary for a living Movement.

When the main stream of a Movement begins to stagnate, but there is still vitality in the Movement as a whole—a Left Wing invariably appears. The main function of the Left Wing is to stimulate progress when there is danger of it being arrested. The appearance of a Left Wing is followed by a conflict between it and the main stream, which now becomes the Right Wing. This conflict is a temporary phase and through it a higher stage is reached, when the conflict is resolved. The solution of the conflict takes place through some sort of agreement or adjustment, whereby the Left

Wing begins to dominate the Movement as a whole. Thus the Left Wing becomes, in time, the main stream of the Movement.

One may describe this process of evolution in philosophical language by saying that the "Thesis" throws up its "antithesis", and the conflict between the two is resolved in a "Synthesis". This "Synthesis", in its turn, becomes the "thesis" of the next stage of evolution.

This process of evolution—called the "dialectical process"—if properly comprehended, can give a new meaning and significance to the developments that have taken place within the Indian National Congress during the last few decades. We shall herein study the Gandhi Movement from the dialectical point of view.

We may observe at this stage that it would be an error to suppose that conflicts inside a Movement are unhealthy or undesirable under all circumstances. It would indeed be more correct to say that conflicts which arise from the logic of history are essential to progress, whether in the sphere of thought or in the sphere of action.

There is no fixed rule as to when a Movement or a particular phase of it should lose its dynamism and begin to stagnate. So long as it can assimilate from outside and go on creating something new, decay cannot set in.

To come now to a study of the Gandhi Movement. By 1919, after the close of the World War, a new situation arose in India and with it, new problems. The official Indian National Congress could not face this situation as it had lost its dynamism altogether, and a Left Wing was clearly necessary if the entire Congress

was not to stagnate and die. At this juncture a Left Wing appeared in the form of the Gandhi Movement. Conflict ensued for a time and the old leaders were driven out of the Congress or voluntarily withdrew. Ultimately, a "Synthesis" took place. The Congress accepted the tenets of Mahatma Gandhi and the Left Wing then became the official Congress.

In 1920, Gandhism took possession of the Indian National Congress and for two decades it has maintained its hold. This has been possible, not merely because of Mahatma Gandhi's personality but also because of his capacity to assimilate other ideas and policies. But for the latter factor, Gandhism would have ceased to dominate the Congress long ago. During its twenty years' domination of the Congress, whenever revolts appeared, the Gandhi Movement took the wind out of their sails by accepting many of their ideas and policies—and only recently has it shown signs of failing to adapt itself to the changing environment. For instance, when the Swarajya Party arose in 1923, the conflict that followed continued only for a time. At the Cawnpore Congress in 1925, the Swarajist policy of carrying non-co-operation inside the Legislatures was accepted by the Gandhites and was thereupon adopted by the Congress as a whole.

Again in December, 1928, at the Calcutta Congress there was a revolt against Gandhism sponsored by the Independence League on the issue of Independence. Mahatma Gandhi then advocated Dominion Status and he fought and defeated our resolution on independence. But a year later, at the Lahore Congress, he himself

moved the resolution declaring that henceforth Independence was to be the goal of the Indian National Congress.

By this process of assimilation, the Gandhi Movement was able to maintain its progressive character and prevent the emergence of any big Left Wing development. There was a temporary setback after the Gandhi-Irwin Pact in March, 1931, but Gandhiji recovered lost ground when he launched Satyagraha or Civil Disobedience in January, 1932.

The failure of this Civil Disobedience Movement and its abandonment in May, 1933, created a new situation which gave birth to a fresh revolt—this time from the Right. Disappointed at the failure of the Movement, a large section of Gandhites urged the revival of the parliamentary programme which had been scrapped by them at the Lahore Congress in December, 1929, before the launching of Satyagraha by Mahatma Gandhi in 1930. Gandhiji surrendered to this demand in 1934, ostensibly because he had no alternative plan for the Congress. This incident was an indication that stagnation in the Gandhi Movement had set in and this was confirmed when a big Left Wing revolt arose through the medium of the Congress Socialist Party which was inaugurated in 1934, almost contemporaneously with the swing towards parliamentarianism.

The Gandhi Movement did not lose its elasticity and adaptability in a day and the attitude of the Gandhites towards the Congress Socialists and other Leftists remained benevolent on the whole in 1934 and after. As a matter of fact, the Congress Socialists were

offered seats on the Congress Working Committee in 1936, 1937 and 1938. (They did not accept the offer in 1938). In January, 1938, the Gandhites, at the instance of Mahatma Gandhi himself, supported my candidature for the Congress Presidentship. And at the Haripura Congress in February, 1938, when I was to nominate the Working Committee for the year, Gandhiji was clearly of opinion that there could be no objection to having Socialists on the Working Committee.

A distinct—and what has still remained inexplicable—change in Mahatma Gandhi's attitude came in September, 1938, after a meeting of the All-India Congress Committee at Delhi, at which there was a walk-out of the Left Wingers over a controversial issue. It was then that one heard Gandhiji saying that there could be no compromise with the Leftists in conducting the affairs of the Congress. A few months later, in January, 1939, he gave proof of the same mentality by opposing my re-election as Congress President.

Since September, 1938, Gandhism has tended to become increasingly static and hide-bound. At the Haripura Congress in February of the same year, the two most important resolutions passed were on the questions of Federation and the coming War. Though the resolution on Federation was one of uncompromising opposition, throughout that year the air was thick with rumours that negotiations for a compromise between the Gandhites and the British Government were going on behind the scenes. My attitude of uncompromising hostility towards Federation was the first item in the Gandhian charge-sheet against my

Presidency. The second item was what the Gandhites regarded as my unduly friendly attitude towards the Leftists. The third item in the charge-sheet was my sponsoring and subsequent inauguration of the National Planning Committee which, in the view of the Gandhites, would give a fillip to large-scale production at the sacrifice of village industries, the revival of which was a very important item in the Gandhian constructive programme. The next charge against me was that I advocated an early resumption of the national struggle for Independence, to be preceded by an ultimatum to the British Government.

By September, 1938, any intelligent person could have foreseen that in future the relations between the Gandhites and the Leftists would cease to be cordial. As already indicated above, Gandhiji himself gave a frank expression to the change in his mentality. Furthermore, it became clear to esoteric circles in the Congress at the time of the Munich Pact that in the event of a War-crisis overtaking India in the future—an open rupture between the Gandhites and the Leftists would become unavoidable. It is true that from 1927 (Madras Congress) to 1938—the War-policy of the Congress was clearly enunciated in successive annual sessions of the Congress and one would not under ordinary circumstances have expected any divergence of opinion, not to speak of a rupture, among Congressmen on the war issue. Nevertheless, discussions among important Congress leaders during the international crisis preceding the Munich Pact left no room for doubt that the Gandhites cherished no

enthusiasm for the war-resolutions passed by preceding sessions of the Congress and they would not hesitate to circumvent them should they find it necessary or convenient to do so. Now the two questions on which the Leftists were tremendously keen and on which they would not countenance any compromise were those of Federation and the coming War. Consequently, the vacillating and compromising attitude of the Gandhites on these two issues presaged a breach between them and the Leftists in the days to come.

Though the Munich Pact staved off the war in Europe for the time being, students of International Politics could not but feel that the War was nevertheless unavoidable and imminent. The conviction began thereafter to grow within me that in view of the international situation, the British Government would give up the idea of forcing Federation down the throats of the Indian people. Federation being no longer a live issue for the Indians, it was necessary for them to decide about their future political plans. Since the much-expected battle royal on the Federation issue was off, how were they to continue the fight for Independence?

In November, 1938, when I began my North India tour, I put forward a solution of this problem. I urged that it was no use waiting for the Government to take the initiative against the Indian people. Federation being dead, at least for the time being, and war being ahead of us in the not-distant future, it was time for Congress to take the initiative. The proper method for doing so would be to send an ultimatum to the

British Government demanding Independence within a certain period and start preparing the country for a national struggle. This idea was widely propagated by us from November onwards and it came before the Tripuri Congress in March, 1939, in the form of a resolution—but it was defeated at the instance of the Gandhiites. That resolution stated, *inter alia*, that after the ultimatum was sent to the British Government, a period of six months would be given within which a definite reply was called for. Six months after the Tripuri Congress when war broke out in Europe, the political wisdom underlying our resolution was admitted even by the Gandhiites who were so much against us at Tripuri.

Soon after War was declared in Europe, Mahatma Gandhi who was then the unofficial Dictator of the Congress, issued a public statement advocating unconditional co-operation with Great Britain in the prosecution of the War. The resolutions repeatedly passed by the Congress during a period of eleven years were conveniently forgotten. (Federation was officially postponed by the Government after the War broke out).

Since 1938, the issues on which we Leftists have found ourselves at loggerheads with the Gandhiites and on which no compromise has been possible—are the resumption of the national struggle for Independence and the correct war-policy of the Indian people. It is to be noted that till November, 1940, Mahatma Gandhi consistently declared in private and in public, that any Satyagraha or Civil Disobedience was out of the ques-

tion and that anybody who launched such a movement would be doing harm to his country. It is true that in November, 1940, Individual Satyagraha was started under his auspices. But as Gandhiji himself has declared and as we all know very well, it is not a mass struggle for the attainment of Independence. As responsible British officials in India and in England have already declared, this movement has not embarrassed the British Government to any appreciable degree. In conformity with his desire that Great Britain should win the War, Mahatma Gandhi has refrained from creating an embarrassing situation for the Government which a mass struggle for winning Independence would naturally have done.

In September 1939, Mahatma Gandhi advocated unconditional co-operation with Great Britain in the prosecution of the War, but in November, 1940, he demanded liberty to carry on anti-war propaganda. Since 1938, he consistently denounced all attempts to resume the national struggle for Independence, but in November, 1940, he modified that stand so far as to actually launch the Individual Civil Disobedience Movement. Would it not be a moot-question to ask as to what could explain this change however small ? And would it be wrong to say that this change has been due entirely to the pressure from the left ?

That Gandhiji could, even at his present age, alter a position consistently and tenaciously advocated and upheld by him for a fairly long period—though this change may be due to pressure and be only partial—is evidence of his adaptability and mobility. Nevertheless

it is not adequate for the needs of the times. We are now living in the "Blitzkrieg" period of history and if we do not move with the times, we shall have to go under. So far, Gandhiji has been unable to prove by his action that he can keep abreast of the times and lead his nation—and this accords with our belief which we have already stated that the Gandhi Movement is becoming static and hide-bound.

The uncompromising attitude towards heterodox thought which the Gandhiites have been evincing since September, 1938, and their increasing desire and endeavour to expel dynamic and radical elements from the Congress—not only prove that they are losing their adaptability and mobility but will, like a vicious circle, make them more and more static. The various non-political organizations which Gandhiji has started for the Gandhiites (e. g., the All-India Spinners Association, the Gandhi Seva Sangh, the Harijan Sevak Sangh, the All-India Village Industries Association, the Hindi Prachar Samity, etc.) will also undermine the political dynamism of the Gandhi Movement in future by creating non-political vested interests, as it has already been doing. And more than anything else, peaceful parliamentary life and ministerial office has been, and will be, the political grave of Gandhiism.

Whatever revolutionary fervour the Gandhi Movement had, was sapped more by the acceptance of ministerial office than by any other factor. It would be no exaggeration to say that under the influence of this factor, a large number of Congressmen have definitely turned from the thorny path of Revolution

to the rosy path of Constitutionalism. Congress Ministries in the provinces were formed in 1937 and neo-Constitutionalism reared its head in a menacing form within the Congress in 1938. Ever since then, the main task of Leftism has been to fight this "Frankenstein" created by the Congress itself. How to stem this drift towards Constitutionalism, how to create afresh a revolutionary mentality among the people in place of the neo-constitutionalist mentality, how to face the war-crisis in a bold and adequate manner, how to bring the Congress back to the path of uncompromising National Struggle and how ultimately to establish Leftist ascendancy in the Congress—these have been the main problems for the Leftists since 1938.

The Gandhi Movement today has become a victim of not only Constitutionalism but also of Authoritarianism. A certain amount of Authoritarianism is permissible and natural in a militant organization. But the excessive Authoritarianism that one finds today is traceable to the same cause as Constitutionalism. Since the acceptance of Ministerial office, the Gandhilites have had a taste of power and they are anxious to monopolise it for themselves in future. What has been going on within the Congress of late, is "power politics", though of a sham kind. The fountainhead of this "power politics" is Wardha. It is the aim of this "power-politics" to beat down all opposition within the Congress so that the Gandhilites may comfortably rule the roost for all time. But this game will not succeed. Real power has yet to come and

it will never come if we travel along the safe path of Constitutionalism. It is certainly possible for the Gandhiites to expel all discordant elements from the Congress and make it a close preserve. But that does not mean that they will be able to win liberty for India. And without real power, there cannot be real "power-politics". What we see therefore today is sham "power politics".

Personally I would have no objection to the Gandhiites trying to monopolise power for themselves or acting in an authoritarian manner, if they had been a revolutionary force. But unfortunately, Gandhiism has ceased to be revolutionary. There is no hope that it will succeed in carrying the nation towards its goal of national independence. Consequently, the more our Gandhiite friends try to consolidate their power, position and influence, the more stagnation they will bring into the Congress. Liberal doses of disciplinary action against non-conformists may make the Congress a more homogeneous body than at present, but that process will only create more enemies outside and in the end will strike at the "mass-basis" of the Congress and undermine the hold which the Congress has over the country at large.

The efforts of the Gandhiites to consolidate themselves is nothing else than "Right-consolidation" within the Congress. This had gone on slowly for a long time and unnoticed, till it was accentuated with the acceptance of Ministerial office. When the danger was detected and the Leftists began to organise in self-defence, a furore arose in Gandhian circles. For the

latter, self-consolidation, i.e., Right-consolidation, was right and natural; but Left-consolidation was a crime.

Ever since Gandhiism has begun to stagnate and a big Left Wing has emerged in opposition to it, the Gandhiites have become Rightists and Gandhian-consolidation has come to mean Right-consolidation.

Philosophically speaking, Right-consolidation is the "thesis" which demands its "anti-thesis" in Left-consolidation. Without this "anti-thesis" and the conflict following in its wake, no further progress is possible. All those who believe in progress and desire it, should therefore actively assist in this task of Left-consolidation and should be prepared for the conflict resulting therefrom. For bringing about Left-consolidation, the Forward Bloc was born in May, 1939, soon after a momentous Session of the All-India Congress Committee in Calcutta, at which I tendered my resignation of the office of President.

Left-consolidation could have been achieved in either of the following ways :—

(i) By forming one party and rallying all the Leftist elements therein. This, however, was not possible because several parties claiming to be Leftists, already existed, and they were not prepared to liquidate themselves in favour of one Party.

(ii) By organizing a new Bloc which all Leftists and existing Leftist parties would join, while retaining the separate identity of their respective parties, if they so desired.

This was the first aim and endeavour of the

Forward Bloc when it was launched. It did not want to start rivalry with the existing Leftist parties, nor did it want to undermine any of them. If the Bloc's proposal had been accepted and all Leftist parties had joined the Forward Bloc, while retaining their separate identity—Left-consolidation would have been easily and promptly achieved and the Rightists would have been faced with a formidable force. But unfortunately for the Leftist cause, this also was not possible, because some of the existing Leftist parties prohibited their members from joining the newly formed Forward Bloc. What accounted for this inexplicable attitude on the part of these parties, need not be discussed here.

(iii) In the above circumstances, a fresh attempt at Left-consolidation was made in the following manner. The existing Leftist parties and the Forward Bloc agreed among themselves to form a new Committee to be called the Left-consolidation Committee. This Committee was to function as the organ of the entire Left—but it would act only when there was unanimity among the component elements of the Left-consolidation Committee.

The Left-consolidation Committee was formed in Bombay in June, 1939, and the effect was immediate and striking. For the first time, the entire Left presented a united and organised front at the meeting of the All-India Congress Committee which was being held at the time. Though numerically in a minority, the Leftists were thereby able to prevent several changes being enacted in the Congress constitution, on which the Rightists were known to be very keen. That

meeting of the All-India Congress Committee was a moral victory for the Leftists and on the surface, it seemed to augur well for the Leftist Cause.

But on the 9th July, 1939, the first blow at the Left-consolidation Committee was struck and by Mr. M. N. Roy. The Committee had decided to observe the 9th July as an All-India Day for protesting against two resolutions of an anti-Left character which had been passed by the All-India Congress Committee at its Bombay meeting in June in the teeth of Leftist opposition. The Congress President, Babu Rajendra Prasad, issued a statement in July calling upon Leftists to abandon the All-India Day on pain of disciplinary action. As a result of this threat, Mr. M. N. Roy made an announcement at the eleventh hour to the effect that his Party, the Radical League, would not participate, in the observance of the All-India Day. He also telegraphed to Pandit Jawaharlal Nehru requesting him to use his influence with the Congress Socialist Party and dissuade them from participating in the All-India Day. Since Mr. M. N. Roy was then looked upon as a Leftist leader and his Radical League was one of the component units of the Left-consolidation Committee, his action amounted to a betrayal of the Leftist cause and was warmly acclaimed by the Rightists.

Though handicapped by the defection of the Radical League, the other members of the Committee carried on as usual, and their determination to hold together increased when the War situation overtook the country in September, 1939. But in October, a new crisis appeared when the leaders of the Congress Socialist

Party announced in Lucknow that in future their Party would act on its own and would not follow the direction of the Left-consolidation Committee. Nevertheless, consultations between them and other members of the Committee continued for a time.

The next blow struck at the Left-consolidation Committee was in December, 1939, when a breach between the Forward Bloc and the National Front took place. The relations between the two had hitherto remained close and cordial. For instance, when the Anti-Imperialist Conference was held at Nagpur in October, on the eve of the meeting of the Congress Working Committee at Wardha, the National Front enthusiastically participated in it, along with the Forward Bloc, Kishan Sabha and others, though the Congress Socialists from other provinces outside C. P. and Berar did not. And after the Congress Socialists withdrew from the L. C. C. later in October at Lucknow the Forward Bloc and National Front continued to collaborate. It was, however, brought to the notice of the Forward Bloc that the National Front had been carrying on propaganda against the former, while outwardly collaborating on the Left-consolidation Committee. What is more, it appeared that in an official journal of the National Front, an official article had appeared painting the Forward Bloc as a counter-revolutionary organization and adversely criticising it in many ways. This matter was brought up at a meeting of the leaders of the Bloc and of the National Front held in Calcutta in December, 1939. The latter refused to disown the above article or to withdraw it. There-

upon they were told by the Forward Bloc leaders that a "counter-revolutionary" organization could not collaborate with the National Front on the Left-consolidation Committee.

The attitude of the National Front leaders showed that they wanted to use the platform of the L.C.C. for popularising their organization, while carrying on reprehensible propaganda, both secret and open, against the component unit of the Committee.

When the breach took place at Calcutta in December, 1939, the National Front openly informed the Forward Bloc that if a national struggle was launched by the latter independently of the Congress, the former would openly denounce it and resist it.

This breach was further accentuated by a conflict between the Bengal Branch of the Forward Bloc and of the National Front over some other issues.

Even before the Left Consolidation Committee was started, there was in operation something like a L.C.C. in Bengal. As a result, the Leftists were in an overwhelming majority in the Bengal Provincial Congress Committee, the dominant partner in the Leftist Combination being those who later on joined the Forward Bloc when it was formed. The Leftist Combination naturally became stronger when the Left Consolidation Committee was started on an All-India basis.

After the 9th July, 1939, disciplinary action was taken against the President of the Bengal Provincial Congress Committee (i.e., myself) by the Congress Working Committee for participating in the All-India Day. This was resented by all the Leftists in the

B.P.C.C. including the National Front and a united protest was made by them. It soon became apparent that the above action of the Working Committee was but the beginning of a long chain of unwarranted interference and persecution on the part of that Committee. All the Leftists in the B.P.C.C. then resolved not to submit meekly to the Working Committee but to continue their protest. After a few months, it became evident that the Working Committee was determined to go to any length, including the suspension of the valid B.P.C.C. and the setting up of an Ad Hoc Committee instead. At this stage the National Fronters in the B.P.C.C. began to show signs of weakness as well as reluctance to continue their attitude of protest against the high-handed action of the Working Committee. This was regarded by other Leftists as something like an act of betrayal in the midst of a grim fight and it looked as if the National Fronters were frightened at the prospect of disciplinary action. But the National Fronters wanted to cloak their real motive and they tried to side-track the issue by saying that instead of engaging in an organizational conflict with the Working Committee, the B.P.C.C. as a Leftist body should launch a struggle against the Government on the issue of Civil Liberty. The other Leftists were quite prepared to do this, but they wanted to continue their organizational protest against the Working Committee simultaneously. Ultimately, after a period of tension, an agreement was arrived at between the National Fronters and all the other Leftists in January, 1940, whereby the B.P.C.C. was to launch a

struggle on the issue of Civil Liberty and the National Fronters were to join the other Leftists in continuing the protest against the Working Committee. Towards the end of January, 1940, the B.P.C.C. launched the movement as agreed upon and public meetings began to be held in defiance of the official ban. But after some time it was noticed that when the National Fronters held any public meeting, they did so after obtaining the permission of the authorities. In July, 1940, when the B.P.C.C. launched the Holwell Monument Satyagraha, not only did the National Fronters not join it—but some of them actually opposed it. Furthermore, after the All-India Anti-Compromise Conference at Ramgarh in March, 1940, when the Forward Bloc announced the launching of a nation-wide struggle, the National Fronters did their best to resist that move as well.

So much about participating in a struggle. With regard also to joining in the protest against the Congress High Command, the National Fronters did not fulfil their part of the agreement and they began to drop off. When the Working Committee in an unwarranted and illegal manner suspended the valid B.P.C.C. which had been dominated by the Leftists and set up an Ad Hoc Committee instead, the National Fronters quietly parted company with the other Leftists. The latter decided to ignore the fiat of the High Command and the valid B.P.C.C. continued to function. The National Fronters at first made a show of neutrality by declaring that they would not join either side. A little later, however, they began to apply to the Ad Hoc

Committee for the recognition of their membership. Today they have cast off all sense of shame and openly declare that they cannot sever their connection with the Congress Working Committee.

The behaviour of the National Fronters in Bengal towards the Forward Blocers and other Leftists there, had repercussions in the All-India field and served to widen the breach between the two organizations which took place at Calcutta in December, 1939, on All-India issues.

After the events of December, 1939, all that remained of the Left Consolidation Committee was the Forward Bloc and the Kishan Sabha. Their collaboration became closer and closer with the passage of time. It was owing to their co-operation and initiative that the All-India Anti-Compromise Conference was held at Ramgarh, in March, 1940, contemporaneously with the annual session of the Congress and proved to be such a remarkable success.

The question may very well be raised as to why the Forward Bloc was at all started and why the existing Leftist parties were not charged with the responsibility of bringing about Left-consolidation. The experiment was in fact tried but it failed and then there arose a situation in which it became imperative to start the Forward Bloc, if the Leftists were to be rallied under one banner and the menace of Right-consolidation was to be countered.

With the formation of the Congress Socialist Party, Radical League and similar organizations in 1934 and after, and the decision of the National Front to join the

Congress—the Leftists in the Congress began to gain appreciably in influence and in numbers. This continued till 1937 but in 1938 the process suffered a check and it was quite noticeable at the Haripura Congress in February, 1938. After Haripura, Leftists belonging to different parties began to put their heads together with a view to devising ways and means for increasing the Leftist strength. These efforts continued from February, 1938 to April, 1939. The proposal then was to form a Left Bloc and the Congress Socialist Party and the National Front were requested to take the lead in organising it. I took an active part in these efforts and many individuals like myself who had not till then joined any of the existing parties—pledged their support to the Leftist Bloc. Both the C.S.P. and the National Front at first took the idea of the Left Bloc with great enthusiasm, but they ultimately gave it up. Why they did so, remains a mystery to me up to the present day. Perhaps they thought that if the Left Bloc was organised and if it began to flourish—the importance of their respective parties would wane. Be that as it may, there is no doubt that if the Left Bloc had been launched in time, it would have taken the place of the Forward Bloc. The failure to start the Left Bloc belonged primarily to the C.S.P. and the N.F.

Now why did the existing parties fail to serve the Leftist cause adequately and why was a new organization necessary? The answer evidently is that for some reason or other they failed to rally all those who should and could have been brought into the Leftist fold.

Perhaps they were too keen on propagating Socialism—a thing of the future—whereas the immediate task was the widening and strengthening of the anti-imperialist front and an intensification of the anti-imperialist struggle. There was a large number of Congressmen who viewed with dismay the growth of Right-consolidation and the consequent drift towards Constitutionalism, following the acceptance of ministerial office in the provinces. They were naturally more interested in widening and strengthening the anti-imperialist front than in any thing else. It was with the help of these men that we could hope to resist the onslaught from the Right and establish Leftist ascendancy in the Congress. It had therefore been decided that the programme of the Left Bloc would be a minimum anti-imperialist programme, on the basis of which we could hope to rally all genuine anti-imperialist under one banner and give battle to the Rightists.

This was also our idea at the time we launched the Forward Bloc. Our immediate task was to fight the increasing drift towards Constitutionalism, reconvert the Congress into a revolutionary organization and bring it back to the path of national struggle and prepare the country for the coming War crisis.

Since its birth, the Forward Bloc has developed greatly, along with changes in the Indian political scene. But it has failed to bring other parties together on one platform, as originally intended. Does that mean that there is no hope of Left-consolidation? No. It only means that Left-consolidation will be achieved by some other means.

A word is necessary here as to what exactly is meant by Leftism. When different individuals and organizations claim to be Leftists, how are we to decide who are—and who are not genuine Leftists?

In the present political phase of Indian life, Leftism means anti-Imperialism. A genuine anti-imperialist is one who believes in undiluted Independence (not Mahatma Gandhi's substance of Independence) as the political objective and in uncompromising national struggle as the means for attaining it. After the attainment of political independence Leftism will mean Socialism and the task before the people will then be the reconstruction of national life on a Socialist basis. Socialism or Socialist reconstruction before achieving our political emancipation is altogether premature.

Genuine anti-imperialists i.e. Leftists have always to fight on two fronts. So also in India, they have to fight on one side, foreign Imperialism and its Indian allies, and on the other, our milk-and-water nationalists, the Rightists, who are prepared for a deal with Imperialism. Genuine anti-imperialists should therefore anticipate persecution not only at the hands of the known agents of alien Imperialism but also at the hands of their Rightist friends—and at times it may be difficult to say which persecution is more severe and trying. In the case of present-day India, the Rightists will stoop to any degree of ruthlessness in their persecution of the Leftists, because they have had a taste of power and are determined to monopolise it for themselves in future by rooting out all opposition.

To carry on a struggle on two fronts simultaneously

and to face the above two-fold persecution is not an easy affair. There are people who may stand up to one type of persecution at a time, but not to both. There are others who can stomach persecution at the hands of an alien Government, but who quail when it comes to a question of fighting their Rightist friends. But if we are genuine anti-imperialists and want to function as such, we must muster courage to fight on a double-front and face all the persecution that may come our way.

In India we often come across people who pose as Leftists and talk big things, including Socialism—but who manage to shirk a struggle when they are confronted with it and spin out ingenious arguments for buttressing themselves. Thus we see pseudo-Leftists who through sheer cowardice avoid a conflict with Imperialism and argue in self-defence that Mr. Winston Churchill (whom we know to be the arch-imperialist) is the greatest revolutionary going. It has become a fashion with these pseudo-Leftists to call the British Government a revolutionary force because it is fighting the Nazis and Fascists. But they conveniently forget the imperialist character of Britain's war and also the fact that the greatest revolutionary force in the world, the Soviet Union, has entered into a solemn pact with the Nazi Government.

Those who are prepared to face imperialism but shrink from a clash with the Rightists, take shelter under a different argument. They hide their weakness under the plea of unity. But this is a specious plea which often results in self-deception. One should

always distinguish between unity and unity—between the unity of action and the unity of inaction. And one should never forget that to talk of unity between those who are genuine anti-imperialists and those who are not—is mere moonshine. If unity under all circumstances is an end in itself, then why not establish unity between Congressmen and those who are outside the Congress or are against it? The argument of unity should not be carried beyond a certain point. Unity is certainly desirable, but only when there is agreement in principle and in policy. Unity at the sacrifice of one's principles or convictions is worthless and leads to inaction, while real unity is always a source of strength and stimulates activity. To avoid a clash with the Rightists by putting forward the plea of unity is nothing but weakness and cowardice.

In the light of these observations it should be easy to decide who are, and who are not, genuine Leftists and as to whether the Forward Bloc has proved by its action and conduct to be a genuine Leftist organisation.

The question now is as to how Left-consolidation will ultimately be brought about. We have seen that three possible methods for achieving Left-consolidation have all failed. We also know that different individuals and parties have claimed to be Leftist. How then will the Left Movement develop in future?

The answer to this question is that the logic of history will determine who are the genuine Leftists. History will separate the chaff from the grain—the pseudo-Leftists from the genuine Leftists. When this elimination takes place, all the genuine Leftists will come

together and fusion will take place. By this natural or historical process, Left-consolidation will be achieved. For this purpose, the acid-test of a fight on a double front is essential. Those who pass the test will be the genuine Leftists and they will all coalesce in time.

Since the Indians are a living nation, their political movement cannot die. And since stagnation has overtaken the Rightists, the logic of history demands a big Left Movement so that progress may continue. Conflict is bound to follow, but only for a time. Ultimately, Leftism will establish its supremacy over the entire political Movement of the land.

Since its inception, the Forward Bloc has been functioning as the spearhead of the Left Movement in India. Through its instrumentality, the Left forces have been gaining ground everyday and along with its ally, the Kishan Sabha ; it will be largely responsible for bringing about Left-consolidation in future. By waging a fearless fight on a double-front and by welcoming simultaneous persecution at the hands of alien Imperialism and of the Indian Rightists it has established its claim to be a genuine Leftist organization. It has therefore succeeded where other parties have failed.

The Forward Bloc is to the Left Movement what the Gandhites are to the Right Movement. Philosophically speaking, the former may be regarded as the "anti-thesis" of the latter. Though the Forward Bloc has always desired to work in close co-operation with the Gandhites on the anti-imperialist front, the differences between the two are deep and fundamental. Gandhism envisages an ultimate compromise with

Imperialism for Gandhian Satyagraha (or Civil Disobedience) must end in a compromise. But Forward Bloc will have no truck with Imperialism. Socially, Gandhism is intimately linked up with the "haves"—the vested interests. As the "have-nots" are becoming class-conscious, as is inevitable, the breach between them and the Gandhites is widening. One therefore finds that unlike what was the position twenty years ago, today Gandhism does not appeal to large masses of the peasantry and factory workers, nor does it appeal to middle class youths and students, the vast majority of whom sympathise with the poverty-stricken masses. With regard to the future Gandhian ideas of post-struggle reconstruction which are partly medieval and partly anti-socialist are contrary to those of the Forward Bloc which has a thoroughly modern outlook and stands for Socialist Reconstruction.

Since its inauguration in May, 1939, the Forward Bloc has developed in its ideology and programme—and naturally too—but there has been no change in fundamentals, except that at the Second All-India Conference held at Nagpur in June, 1940, it was declared to be a party. Today, as it did yesterday, it stands for uncompromising national struggle for the attainment of Independence, and for the post struggle period, it stands for socialist reconstruction.

It would not be irrelevant to ask as to what the Forward Bloc has achieved so far and what potentiality it has for the future. Without indulging in exaggeration or in self-praise, we may make the following claim:—

- (1) It has saved the Congress from stagnation and death at the hands of the Rightists by building up a Leftist force. It has thereby fulfilled its historical role to a large extent.
- (2) It has served to stem the drift towards Constitutionalism, to create a new revolutionary mentality among the people and to bring the Congress back to the path of struggle, however inadequately. Today nobody will gainsay the fact that but for the Anti-compromise Conference held at Ramgarh in March, 1940, the Forward Bloc propaganda preceding it and the activities of the Bloc following it—Mahatma Gandhi would not have felt obliged to start the campaign of individual Civil Disobedience.
- (3) The analysis and the forecast of the War made by the Forward Bloc have been proved to be correct.
- (4) The propaganda and activities of the Forward Bloc have been responsible for inducing the Congress and Mahatma Gandhi to give the go-by to the original stand of the latter in September, 1939, with reference to the War and to return to the war-policy advocated by the Congress from 1927 to 1938.
- (5) In building up the Left Movement, the Forward Bloc has clarified the issues which separate the Left from the Right and has stimulated the intellectual and ideological progress of the Congress.
- (6) The Forward Bloc has been functioning as a

watchdog for warning the Congress and the country against any back-sliding on the part of any individual or party—particularly with reference to the major issues of the war-crisis and national struggle.

With reference to the future it may be confidently asserted :—

- (1) That the Forward Bloc will in the fulness of time succeed in establishing Leftist ascendancy in the Congress so that the future progress of the latter may continue unhampered.
- (2) It will prove to be the party of the future—the party that will give the proper lead in bringing the national movement to its fruition and will thereafter undertake the task of national reconstruction. Having sprung from the soil of India as a product of historical necessity and having at the same time the capacity to assimilate what is healthy and beneficial in the environment and in the world outside, it will be able to fulfil the dual role of conducting the National Struggle to its cherished goal and of building up a new India on the principles of liberty, equality and social justice.
- (3) It will, by fulfilling its proper role, restore India to her proper and legitimate place in the comity of free nations.
- (4) It will thereby enable India to play her historical role so that human progress may be taken a few stages beyond the point it has so far reached.

The ideas that are now uppermost in the minds of

the members of the Forward Bloc at the present time may be summarised as follows :—

The Forward Bloc stands for :—

- (1) Complete National Independence and uncompromising anti-imperialist struggle for attaining it.
- (2) A thoroughly modern and Socialist State.
- (3) Scientific large-scale production for the economic regeneration of the country.
- (4) Social ownership and control of both production and distribution.
- (5) Freedom for the individual in the matter of religious worship.
- (6) Equal rights for every individual.
- (7) Linguistic and cultural autonomy for all sections of the Indian Community.
- (8) Application of the principles of equality and social justice in building up the New Order in Free India.

The Forward Bloc is a revolutionary and dynamic organization. As such it does not swear by copy-book maxims or by text-books of Politics or Economics. It is anxious to assimilate all the knowledge that the outside world can give and to profit by the experience of other progressive nations. It regards progress or evolution as an eternal process to which India also has a contribution to make.

Regarding the future career of the Forward Bloc we may confidently say that if it is the product of historical necessity, it will not die. If it has a philosophical justification, it will surely endure. And if it serves the cause of India, of humanity and of human

progress, it will live and grow and no power on earth will ever destroy it.

Forward, therefore, and ever forward, my countrymen !

Subhas Chandra Bose

The Fundamental Problems of India

I do not propose to speak to such a distinguished gathering on the commonplace things that you hear or read about India. I think it would be far better if I speak to you on the more fundamental problems of India. Having been a student of philosophy myself, I am naturally more interested in fundamental problems. I hope you will also agree with me that I should rather speak to you today on some of the fundamental problems that face my country, both in the present as well as in the future.

In my travels abroad, I have often found that people generally have a wrong and sometimes a rather funny idea about my country. For instance, among the people in Europe, the general idea about India is that it is a land in which three things can be found: snakes, fakirs and maharajas. Among those who have been influenced by British propaganda, the general idea about India is that it is a country where people are always fighting among themselves, and where the strong hand of Britain is required in order to maintain peace and order among the people.

If you approach the Orientalists in Europe, that is, the experts in Indology, you will find that they look upon India as a land of mystics and philosophers, a land which at one time produced a very rich philosophy.

but which is today as dead as the ancient civilizations of Egypt and Babylon are dead today.

Now the question is, "What is India in reality?" No doubt we have a very ancient civilization, but "unlike other ancient civilizations, such as Egypt or Babylon, Phoenicia or even Greece, the ancient culture and civilization of India is not dead. It still lives in the present. And we Indians of today think the same thoughts fundamentally the same thoughts, and have the same feelings, the same ideals of life, as our fore-fathers who lived 2,000 or 3,000 years ago. In other words, there is a continuity, historical and cultural continuity, extending from the ancient times till the present day—which is in some ways a very remarkable thing in history. Now, in order to understand India, this fundamental fact should first be understood, namely, that the India of the past is not dead. India of the past lives in the present, and will live on in the future.

Against this background, this ancient background, we see changes in our national life from age to age. During the last 3,000 years, people have come into India from outside with new ideas, sometimes with new cultures. All these new influences, ideas and cultures have been gradually absorbed into the national life of India, so that in spite of the fact that, fundamentally we have the same culture and civilization as we had several thousand years ago, we have nevertheless changed and moved with the times. Today, in spite of our ancient background, we are able to live in a modern world and adapt ourselves to that world.

Those who have been influenced, whether

consciously or unconsciously by British propaganda, have the impression that India was very easily conquered by the British and also that after the British conquest of India our country was for the first time politically unified. Both these notions are entirely wrong and without foundation.

In the first place, it is not true that India was easily conquered by the British. It took the British 100 years, from 1757 to 1857, to finally subjugate India. Secondly, it is also an entirely wrong notion to think that India was politically unified by the British. The fact is that India was for the first time politically unified nearly 2,500 years ago under the Buddhist Emperor, Asoka. In reality, the India of the time of Asoka the Great was even larger than the India of today. Asoka's India included not only modern India, but also Afghanistan and a part of Persia.

After the time of Asoka, India has gone through many ups and downs in her national life. There have been periods of decay, followed by periods of progress and national upheaval. But throughout these ups and downs in our national life, we have been able, in the long run, to keep up our progress. About one thousand years after Asoka, India again reached the zenith of progress under the Gupta Emperors. This was followed by another glorious epoch in Indian history about nine hundred years later under the Mogul Emperors. Therefore, it is worth remembering that the British notion that we have been unified politically under British rule is entirely wrong. All that the British have tried to do during their regime in

India is to divide the Indian people and to weaken, disarm and emasculate them.

I shall now present before you a problem which will interest scientists, and in particular, students of sociology. The question is whether the Indian people have any right to live as a free nation. In other words, have they the strength and the vitality left in them to live and to develop themselves as a free nation? I personally hold the opinion that if a nation once loses its vitality, its inner vitality, then it has no right to exist. And even if it does continue to exist after losing its vitality, that existence will have hardly any worth or value for mankind. The only reason why I stand for India's freedom and believe that as a free nation we shall have a glorious future is that I believe that we have sufficient vitality left in us to live as free men and to develop as a nation.

Now, if I have to answer this question as to whether sufficient vitality is left in us, I shall have to answer two questions: firstly, has our nation any creative faculty and secondly, is it prepared to fight and to die in order to preserve its existence? These two tests have to be applied to India.

With regard to the first question, we have seen that in spite of the British in India, in spite of the innumerable restrictions and disadvantages which follow from foreign rule, we have been able during the century to give numerous proofs that in different departments of our national life we still have creative power.

The number of philosophers and thinkers produced in India under British rule, the number of writers and

poets that enslaved India has produced, the artistic revival in India in spite of British rule, the scientific progress made by the Indian people in spite of so many difficulties in the way of their education, the standard already attained by our leading scientists as compared with scientists in different parts of the world, the industrial progress made by India as the result of her own effort and initiative and, last but not least, the distinction which we have attained in the field of sport, all these go to show that in spite of being politically subjugated the vitality of the nation has remained intact.

If under foreign rule and in spite of the obstacles and restrictions that follow from foreign rule, we could give so much proof of our creative faculty, then it stands to reason that when India is free and when the masses of the Indian people are afforded educational facilities, they will be able to give much better proof of their intellectual calibre and creative faculty in different walks of life.

I have just referred to the first test of a nation's vitality, namely, creative faculty. I shall now consider the second test, namely, as to whether the Indian people are able to fight and to die for the sake of freedom. On this point I should like to say, first of all, that, since the last great fight that they had with the British in 1857, the Indian people have not given up the struggle against the enemy, even for one day.

Unfortunately, owing to what I would call the folly of our forefathers, after our final defeat in 1857, the leaders in those days had allowed themselves to

be disarmed. Whatever difficulty we have subsequently experienced in winning back our freedom has been due largely to our having been disarmed. But though owing to the mistake of the leaders the people were disarmed, nevertheless they continued to fight for their freedom in other ways.

I shall not take up your time unnecessarily by giving a description of all the methods that have been used in India against the British. I will only say this, that all the methods that have been tried by revolutionaries in different parts of the world for the achievement of their own independence have been tried in India.

At the beginning of this century, particularly after the victory of Japan over Russia in 1904 and 1905, the Freedom movement in India got a new impetus and since then, during the last 40 years, our revolutionaries have been studying very closely the methods of revolutionaries in other countries and they have tried to adopt as many of their methods as possible.

They have tried also to manufacture secretly arms and explosives inside the country and to use those arms and explosives for the achievement of independence. As a development of this struggle for freedom, India tried a new experiment—Civil Disobedience or Passive Resistance—of which the best exponent was Mahatma Gandhi. Though personally I believe that this method will not succeed in bringing us complete independence, there is no doubt that it has greatly helped to rouse and unify the Indian people and also to keep up a movement of resistance against the foreign government. I should, therefore, say that the fact that

In spite of all the difficulties that result from foreign rule, a nation can produce a new method and practise that method with a large measure of success is also a proof of that nation's vitality. It shows that, that nation does not accept enslavement as a settled fact and is determined to struggle against it and to work out new methods for achieving independence.

I have, as a revolutionary, made a very close study of the revolutionary movements in other countries, and I can say without any exaggeration that since 1857 we have used every possible method of revolutionary struggle. In the course of this struggle, tremendous sacrifices have been made and many have given their lives. There was, however, one method that still remained for us to take up and that was the organization of a real modern national army.

That work we had not done up till recently because it was impossible to do that inside India under the eyes of the British army and the British police. But the moment this war gave the Indian people an opportunity of organizing a modern Indian national army outside India they at once seized it. As a result of that effort, and with the help of the Japanese Government and the armed forces of Japan, they have been able to build up this army.

So my point is that throughout our revolutionary struggle against the British Government and their armed forces we have shown sufficient initiative, creative power and vitality and have made tremendous sacrifices. We now hope that under the conditions, and with the advantages that this war has given us, we

shall be able, after all, to fulfil our national aspirations and win freedom for India.

Having replied to the question regarding the vitality of the Indian people and their right to live as a free nation, I shall now attempt a sociological analysis of modern India. If you are to understand modern India, you have to take note of three important factors. The first factor is the ancient background, that is, the ancient culture and civilization of India, of which the Indian people of today are conscious, and of which they feel proud. The second factor is the struggle which has gone on without any break or interruption since we were finally overpowered by the British. And the third factor consists of certain influences which have come into India from outside.

Modern India is composed of this ancient background, the unbroken national struggle against Britain, and the impact of influences from abroad.

I shall now deal, in some detail, with the influences which have reacted on India from outside and which have been responsible, to some extent, in making modern India what it is today. Among these outside influences, the first factor is the influence of Western thought which was crystallized in Liberalism, Constitutionalism and Democracy.

In other words, since 1857, modern liberal and democratic thought has been influencing the intellectuals of India to a large extent.

From the beginning of the present century, a new factor came into operation. After the victory of Japan over Russia in 1904-1905, the eyes of the Indian people

were opened to a new movement in Asia, the movement for the revival, not merely of Japan—but along with Japan—of other Asiatic countries. Since then, Indian thought has been greatly interested in Asiatic revival. During the last 40 years we have been thinking not merely of what was happening inside India, but also of what was happening in other parts of Asia.

Another important factor which had influence on our mind consisted of the revolutionary struggles that have gone on in different parts of the world. Indian revolutionaries studied the Risorgimento Movement in Italy under the leadership of Mazzini and Garibaldi and the struggle of the Irish people against their British oppressors. In Russia, before the last World War, there was, as you know, a movement against the Czar called the Nihilist movement. That also was studied. And nearer India the new awakening in China under the leadership of Dr. Sun Yat-sen was also studied very closely and with great interest by Indian revolutionaries.

Thus, Indian revolutionaries have been exceedingly receptive to the influences exerted by revolutionary struggles abroad. Then during the last World War, when the revolution broke out in Russia and, as a result of it, a new government—the Soviet Government—came into existence, the work of that Government was studied with great interest in our country.

People in India have not been interested so much in the Communist movement as in the work of reconstruction in Soviet Russia—in the rapid industrialization of that country and also in the way in which the Soviet Government solved the problem of

minorities. It is this constructive achievement of the Soviet Government which was studied with great interest by people in our country. As a matter of fact, intellectuals like our poet Tagore, who had no interest in Communism as such, were profoundly impressed when they visited Russia in the work of educational reconstruction in that country. Then there is another influence which came to India from outside in more recent times—I mean, the new movement in Europe headed by Italy and Germany called Fascism or National Socialism. This movement was also studied by our revolutionaries.

I have just dealt with some of the influences that have reached India from different parts of the world, from England, France, Japan, China, Russia, Germany and so on. I will now take up another question viz., as to how we have reacted to these influences—how much we have accepted and how much we have rejected out of these outside influences.

In dealing with this question of our reaction to these outside influences, I must first point out that there is a big gulf between our generation and the last generation. As typical exponents of the last generation, I would like to mention Tagore and Gandhi. They represent for us the last generation, and between their thoughts and ideas and the thoughts and ideas of our generation there is a big gulf.

If you study the works of Tagore and Gandhi, you will find that all along there is a conflict in their minds as to what their reaction to Western influence should be. So far as Mahatma Gandhi is concerned, he has

never given us any clear solution of this problem. He has left people in doubt as to what his attitude is toward the acceptance of Western Ideas. Generally speaking, his attitude is one of antagonism. But in actual practice he has not always acted in accordance with his own ideas, the reason being that the rest of his countrymen do not share that inner hostility or antagonism which Mahatma Gandhi personally has toward Western ideas and conceptions.

You all know about Mahatma Gandhi's attitude on the question of violence or physical force. He does not advocate the use of arms, or the shedding of the blood of the enemy for gaining one's freedom. This attitude toward violence or physical force is closely related to his general attitude toward foreign influence, particularly Western influence.

Our generation has followed Mahatma Gandhi as the leader of a political struggle, but has not accepted his ideas on all these questions. Therefore, it would be a mistake to take Mahatma Gandhi as the exponent of the thoughts and ideas of the present generation in India.

Gandhi is in some ways a complex personality, and I would like to analyze his personality, so that you may understand him better. In Gandhi, there are two aspects—Gandhi as a political leader and Gandhi as a philosopher. We have been following him in his capacity as a political leader, but we have not accepted his philosophy.

Now the question arises as to how we can separate the two aspects. Why, if we do not accept his

philosophy, are we following him ? Though Gandhi has his own philosophy of life, he is a practical politician and therefore, he does not force his own philosophy on the people. Consequently though we are following him in our political struggle, we are free to follow our own philosophy. If Gandhi had tried to thrust his philosophy on us, we would not have accepted him as a leader. But he has kept his philosophy separate from his political struggle.

I have mentioned as representatives and exponents of the last generation Tagore and Gandhi. Now let us compare their philosophies. There are some points in which they agree, but in some other points they do not. The points on which they agree are firstly, that they would like to see the national struggle being conducted without the use of arms. In other words, on the question of physical force, they have the same views. On the question of the industrialization of the country, they also have the same views. Both Tagore and Gandhi are against modern industrial civilization. But in the realm of culture, their views are not the same. So far as thought, art and culture are concerned, Tagore is prepared to accept foreign influence. He believes that in the realm of culture there should be full co-operation between India and the rest of the world and there should be reciprocity. We should not be hostile or antagonistic to the culture or art or ideas of any other nation. In the realm of culture, while Tagore advocates full co-operation between India and the rest of the world, Gandhi's general attitude is antagonistic to foreign influence. We must, however,

remember that Mahatma Gandhi has nowhere given a very clear exposition of his views. I am only referring to his general attitude on this question.

I have previously remarked that there is a big gulf between the fundamental thoughts and ideas of the last generation and of our generation. I will now explain what I meant thereby. As I have just said, this problem as to what our reaction should be toward foreign influence and toward industrial civilization troubled the leaders of the old generation all their lives and we see proofs of it in their actions. But this problem does not exist for us. It does not exist for us, because our starting-point is that we want a modern India based of course on the past. We do not believe that India can achieve freedom without the use of arms. Now once you take up this attitude, that for winning freedom we have to fight and to use arms, it follows that we must have modern industries to manufacture the arms. So we take our stand on modernism. We have to fight the enemy with modern methods and with modern arms—so we must have modern industries. What constituted the biggest problem for the old leaders constitutes our starting-point. The problem for modern India is not our attitude toward modernism or foreign influence or industrialization, but how we are to solve our present-day problems.

I believe that modern Japan will understand our generation much better than modern Japan understood the last generation in India. Our stand is virtually the same. We want to build up a new and modern nation on the basis of our old culture and civilization. For

that we need modern industries, a modern army and all those things necessary to preserve our existence and our freedom under modern conditions.

Having dealt with this fundamental standpoint of my generation, I will go on to discuss some of the detailed problems. For the present, of course, the biggest problem is how to fight and win this war. But that is a problem of which you are aware from what you have read in the papers or heard over the radio. I will now consider some of the problems of Free India. The moment India is free, the most important problem will be the organizing of our national defence in order to safeguard our freedom in the future. For that we shall have to build up modern war industries, so that we may produce the arms that we shall need for self-defence. This will mean a very big programme of industrialization.

After satisfying the needs of our nation in the matter of self-defence, the next problem in the degree of importance will be that of poverty and unemployment. India today is one of the poorest countries in the world, but India was not poor before we came under British rule. In fact, it was the wealth of India which attracted the European nations to India. One cannot say that in the matter of national wealth or resources India is poor. We are rich in natural resources, but, owing to British and foreign exploitation, the country has been impoverished. So our second most important problem will be how to give employment to the millions of unemployed in India and how to relieve the appalling poverty which now exists among the masses of the Indian people.

The third problem in Free India will be the problem of education. At present, under British rule, about 90 per cent of the people are illiterate. Our problem will be to give at least an elementary education to the Indian masses as soon as possible, and along with that to give more facilities to the intellectual classes in the matter of higher education.

Connected with the question of education is another problem which is important for India and that is the question of script. In India there are principally two scripts in vogue. One is the script known as the Sanskrit (or Nagri) script and the other is the Arabic (or Persian) script. Up till today, in all national affairs and conferences we have been using both these scripts. I must add that in some provinces, there are scripts in vogue which are modifications of the Sanskrit script. But fundamentally there are two scripts, and in all national affairs and conferences we have to use both these two scripts.

There is now a movement to solve this problem of scripts by using the Latin script. I personally am an advocate of the Latin script. Since we have to live in a modern world, we have to be in touch with other countries and, whether we like it or not, we have to learn the Latin script. If we could make the Latin script the medium of writing throughout the country, that would solve our problem. Anyway that is my own view and the view of my closest friends and collaborators.

I have referred to three important problems in Free India : National defence, how to remove poverty, and how to give education to the people. If we are to solve

these three important problems, how are we going to do it? Shall we leave it to private agency and private initiative or will the State take up the responsibility of solving these problems?

Well, at present, public opinion in India is that we cannot leave it to private initiative to solve these national problems, especially the economic problem. If we leave it to private initiative to solve the problem of poverty and unemployment, for instance, it will probably take centuries. Therefore, public opinion in India is in favour of some sort of socialist system, in which the initiative will not be left to private individuals, but the State will take over the responsibility for solving economic questions. Whether it is a question of industrializing the country or modernizing agriculture, we want the State to step in and take over the responsibility and put through reforms within a short period, so that the Indian people could be put on their legs at a very early date.

But in solving this problem, we want to work in our own way. We will, naturally, study experiments made in other countries—but, after all, we have to solve our problems in an Indian way and under Indian conditions. Therefore, the system that we shall ultimately set up will be an Indian system to suit the needs of the Indian people.

Now if we do not tackle the economic question from the point of view of the masses, the majority of whom are poor, if we do not do that in India, we shall produce the same confusion or the same difficulties in our country, as we see in China today. You see in

China today a split between the Kuomintang and the Chinese Communist Party. Personally I do not see why this should have occurred or why, if the Kuomintang Party has the interests of the Chinese masses at heart, there should be any need to have a separate party like the Communist Party under foreign influence.

Having learnt from experience, we do not want to repeat the mistake that China has made. We actually find today that because the nationalist movement in our generation has identified itself with the interests of the masses, that is, of the workers and the peasants who form more than 90 per cent of the people, because we have their interests at heart, there is no *raison d'être* for a separate party like the Communist Party. If the nationalists in India did not have the interests of the masses at heart, then you would have seen the same phenomenon as you see in China today.

Now we come to another question—namely, the political system or the Government. If we are to have an economic structure of a socialistic character, then it follows that the political system must be such as to be able to carry out that economic programme in the best possible way. You cannot have a so-called democratic system, if that system has to put through economic reforms on a socialistic basis. Therefore, we must have a political system—a State—of an authoritarian character.

We have had some experience of democratic institutions in India and we have also studied the working of democratic institutions in countries like

France, England and the United States of America. And we have come to the conclusion that with a democratic system we cannot solve the problems of Free India. Therefore, modern progressive thought in India is in favour of a State of an authoritarian character, which will work as an organ, or as the servant of the masses, and not of a clique or of a few rich individuals.

That is our idea with regard to the political institution in Free India. We must have a government that will function as the servant of the people and will have full powers to put through new reforms concerning industry, education, defence, etc., in Free India.

Before I pass on to the next problem, I should like to mention another point, namely, the attitude of Free India toward religion and caste. This is a question that is frequently asked. India has several religions. Consequently, the Government of Free India must have an absolutely neutral and impartial attitude toward all religions and leave it to the choice of every individual to profess or follow a particular religious faith.

With regard to caste, that is now no problem for us, because caste, as it existed in the old times, does not exist today. Now, what is the caste system? The caste system means that a community is divided into certain groups on a professional or vocational basis and marriage takes place within each group.

In modern India there is no such caste distinction. A member of one caste is free to take up any other profession. So, caste in that sense does not exist today. Then there remains the question of marriage.

In the old times, it was the custom to marry within each caste. Nowadays, intermarriage between the different castes takes place freely. Hence caste is fast disappearing. As a matter of fact, in the nationalist movement we never inquire as to what caste a man belongs to and we do not even know the caste of some of our closest collaborators, which shows that in our generation we do not think at all about caste. For Free India, therefore, caste is no problem at all.

In this connection, I should like to tell you that it was the British who created the impression throughout the world that we are a people quarrelling among ourselves, especially over religion. But that is an absolutely wrong picture of India. It may be that there are certain differences among the Indian people, but such differences you will find in every other country. If we take the so-called progressive countries of the world, e.g., France before the outbreak of the present war, or Germany before Hitler and his Party came to power, you will find that there were acute differences among the people in these countries. Spain had even a first-class civil war.

But nobody ever says that, because the people in these countries had disputes and differences, they are not fit to rule themselves. It is only in the case of India that the British say that, because there are certain differences among the Indian people therefore they are not fit to be free. Again, the fact is that whatever differences there are among the Indian people are largely the creation of the British Government. There are hundreds of examples to show you that

throughout the history of British rule, the British have tried by every possible means to divide the Indian people. After having done so much to artificially create differences among the Indian people, the British turn around and say that we are not fit to be free.

I should also point out that if you take a modern Power like Soviet Russia and see how heterogeneous the composition of the Soviet Union is, you will realize that if, in spite of this heterogeneous character, so many different races professing so many different religions could be unified in one political system and become such a strong Power, there is absolutely no reason why India which has much more homogeneity than the Soviet Union, should not be united as one nation. As a matter of fact, you will find that outside India, where there is no British influence, there are no differences among the Indian people. In the Indian Independence Movement in East Asia and in the Indian National Army there is no question of religion or caste or class. It is just in India where the British have influence and control that you will find these differences.

On the question of national unity, I should like to give you a friendly warning that British propaganda tries to give the world the impression that the Muslims of India do not support the independence movement. This is wrong. Very often you read in the papers about certain organizations like the Muslim League or the Hindu Mahasabha. The British boast these organizations, because they are in their policy pro-British and are against the Indian National Congress, and they try to make out that the Muslim League represents the

Muslims of India. But that is British propaganda. The fact is that the Muslim League and its leader, Mr. Jinnah, represent only a minority of the Indian Muslims. The majority of the Indian Muslims are nationalists and they support the independence movement, as much as anyone else. The President of the Indian National Congress is a Muslim, and so are many other members of the Congress, many of whom are in prison today.

These facts are not known to the outside world and the outside world gets the impression that Mr. Jinnah represents all the Muslims of India, and that they are not supporting the nationalist movement. So I would like to give out this warning about British propaganda.

I have already told you about the kind of economic and political system that we would like to have in Free India. Out of this, arises the problem as to what our political philosophy is. On this question, I gave my own views in a book I wrote about ten years ago called "The Indian Struggle." In that book I said that it would be our task in India to evolve a system that would be a synthesis of the systems in vogue in different parts of the world. For instance, if you take the conflict between Fascism (or what you might call National Socialism) on the one side and Communism on the other, I see no reason why we cannot work out a synthesis of the two systems that will embody the good points of both. It would be foolish for any one to say that any one system represents the last stage in human progress. As students of philosophy, you will admit that human progress can never stop and out of the past experience of the world we have to produce a new system. There-

fore, we in India will try to work out a synthesis of the rival systems and try to embody the good points of both.

Now I would like to compare some of the good points of National Socialism and Communism. You will find some things common to both. Both are called anti-democratic or totalitarian. Both are anticapitalistic. Nevertheless, in spite of these common points, they differ on other points. When we see National Socialism in Europe today, what do we find ? National Socialism has been able to create national unity and solidarity and to improve the condition of the masses. But it has not been able to radically reform the prevailing economic system which was built up on a capitalistic basis.

On the other side, let us examine the Soviet experiment based on Communism. You will find one great achievement and that is planned economy. Where Communism is deficient is that it does not appreciate the value of national sentiment. What we in India would like to have is a progressive system which will fulfil the social needs of the whole people and will be based on national sentiment. In other words, it will be a synthesis of Nationalism and Socialism. This is something which has not been achieved by the National Socialists in Germany today.

There are a few points in which India does not follow Soviet Russia. Firstly, class conflict is something that is quite unnecessary in India. If the Government of Free India begins to work as the organ of the masses, then there is no need for class conflict. We can solve

our problems by making the State the servant of the masses.

There is another point which has been over-emphasized by Soviet Russia and that is the problem of the working classes. India being predominantly a country of peasants, the problem of the peasants will be more important than the problem of the working classes.

Another point on which we do not fully agree is that, according to Marxism, too much importance is given to the economic factor in human life. We fully appreciate the importance of the economic factor which was formerly ignored, but it is not necessary to over-emphasize it.

To repeat once again, our political philosophy should be a synthesis between National Socialism and Communism. The conflict between thesis and antithesis has to be resolved in a higher synthesis. This is what the Law of Dialectic demands. If this is not done, then human progress will come to an end. India will, therefore, try to move to the next stage of political and social evolution. I will now pass on to the last point in my address, and that is our conception of an international order. On this point I have already spoken several times in Tokyo. I fully support the steps that have been taken through the Joint Declaration to create a new order in East Asia on the basis of freedom, justice and reciprocity. I have been personally greatly interested in international problems, having tried to work in several countries in order to get support for our movement and, in that connection,

I also had the opportunity of studying the work of the League of Nations.

The experiment of the League of Nations has failed, and it is desirable and profitable for us to investigate as to why it failed. If I were to answer that I would say that it failed because the sponsor-nations were too selfish and short-sighted. The sponsor-nations were, England, France and America. America dropped out of the League, so the Powers that controlled the League were England and France. Now these two, leading Powers, instead of setting an example of unselfishness, tried to use the League of Nations for their selfish interests and for their own benefit. The only basis on which we can set up an international order is freedom, justice and reciprocity. Therefore, the work in East Asia has commenced on the right lines and on the right basis. The only task that remains for us is to see that in actual work the principles embodied in the Joint Declaration are put into effect. If they are so put into effect, then the experiment will be a success. If not, then it will again prove to be a failure.

You must have seen in my speeches and press statements that I have been very enthusiastic about this Joint Declarations. There are several reasons. Firstly, it is on the right basis and on the right lines that the work has begun. Secondly, if you want to set up an international order, it has to have a beginning in a particular region. If we make it a success in one region, it can gradually be expanded all over the world.

It is very difficult to set up a world order suddenly out of nothing and make it a success. But if you begin

in one region where friendship and reciprocity between the nations can be developed, and if in that region you meet with success, then that example will be emulated by other nations in other parts of the world. So the method of setting up a regional order is the only way in which a world order can gradually be built up.

The third reason is that I have found that this idea or plan finds support among the mass of the people of this country, and especially among the youths. If I had found that this new order was being sponsored by a few politicians or leaders and that the rest of the nation was apathetic or indifferent, I should certainly not be optimistic. But it is because I have found that the people as a whole, and especially the youths are vitally interested in it and support it enthusiastically, that I believe that through the co-operation of the leaders and the people and the youths, it can be made a success.

I should like to repeat that this undertaking is for the Government and the people of this country a very great responsibility. As you know, your Government was responsible for sponsoring this idea, so you are the sponsor-nation. The success of this experiment will depend on the example set by the sponsor-nation. The League of Nations failed, because the sponsor-nations were selfish and short-sighted. This time if the nations that have joined together, and particularly the sponsor-nation, avoid a selfish and short-sighted policy and work on a moral basis, then I see no reason why the experiment should not be a success.

I should like to emphasize again the tremendous responsibility which Japan has undertaken by becoming

the sponsor-nation in this task. And when I talk of the responsibility of the nation, I want also to stress the responsibility of the youths. The youths of today will be the nation and the leaders of tomorrow. An idea that is welcomed and supported by the youths will one day be supported by the whole nation. But an idea which does not find support among the youths will die a natural death. Therefore, their responsibility for making this new order a success devolves, in the last analysis, on the youths of this country. I hope and pray and trust that the youths and the students who are the future representatives of the nation will realize the tremendous moral responsibility which Japan has undertaken in initiating this new order.

There may be people who doubt whether a nation can rise to a high moral level, whether a nation can be farsighted and unselfish and undertake the work of establishing a new order. I have every faith in mankind. If it is possible for one individual to be unselfish, to live one's life at a high moral level, I see no reason why an entire nation cannot also rise to that level. In the history of the world we have seen examples in which a revolution has changed the mentality of a whole nation and made it rise to a high level of morality. Therefore, if anybody has any doubt whether an entire nation can rise to that level, then I do not share that doubt.

I repeat, in conclusion, that the sponsor-nation should realize the tremendous responsibility that it has undertaken. This is a task not only for the leaders and the politicians, but for the whole nation and

especially for those who are the hopes of the nation—
the youths and the students.¹

¹An address to students of Tokyo University, November 1944.

